

New-England Christian Reflector.

Vol. 2.—No. 52.

WORCESTER, (MASS.) WEDNESDAY, DECEMBER 25, 1839.

CYRUS P. GROSVENOR, Editor.

THE CHRISTIAN REFLECTOR

IS PUBLISHED WEEKLY IN

New-York City, and in Worcester, Ms.

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

A few advertisements of a general character will be admitted at the usual rates.

All Communications, Postage Paid, will be attended to.

PRINTED BY

E. SPOONER & E. J. HOWLAND.

POETRY.

Mr. Editor.—If you think the following lines published some 15 years since, in the New Hampshire Spectator, possess sufficient interest to warrant their republication in your columns, you will confer a favor by inserting them.

H.

“Mr. DAVID MINOR, of Charles City county, Virginia, a short time since liberated his slaves, eighty seven in number, and after providing them amply with necessities of every kind, chartered a vessel and sent them, entirely at his own expense, to Haiti.”

SONG OF THE EMANCIPATED.

Yes, I am FREE—what glorious word!

I love to speak it o'er—

I'll ponder not on wrongs endured,

Nor tell my sufferings more;

Oh! I have ev'rywhere my God

To send his withering curse abroad,

And blast this lovely shore—

I will not breathe such wish again,

My hate was nurtured by my chain.

Yes, I am FREE—the mountain air

That sweeps so pure along,

Methinks it stoops as glad to hear

The music of my song;

The winds and waves are ever free,

And they have upraised me.

When midst the fettered throng,

I bent a master's frown beneath,

And bade me rather rush on death.

Yes, I am FREE—earth, sea and sky,

What lovely things ye are!

Ye did not look thus smilingly,

When I was pressed with care;

There sprung no flower my path to bless,

There shone no gleam of happiness.

But “slave” was written there—

I would not bear such brand again,

Though millions should repay the pain.

Yes, I am FREE—thou blessed sun,

How oft I've curs'd thy light,

And when the weary day was done,

Have prayed for endless night;

And who my impious sin shall urge?

Not ye who own the chain and scourge

To bar me from my right—

Those rights which lovely nature gave—

She never stamp'd my brow with “slave!”

Yes, I am FREE—yet on my cheek

The glooms of midnight rest,

Nor can its changeful color speak

The feelings of my breast;

But gaze upon my glowing eye,

And listen to the fluttering sigh,

That heaves my ample chest;

'Tis joy no language could impart,

The deep, full transport of my heart.

Yes, I am FREE—and I will go

And seek some safer land,

Where men have never frowned my foe,

Nor raised the hostile hand;

The soil that oft has drank my tears,

Would still excite my slavish fears,

And I should be unmann'd,

Or else to deeds of vengeance wrought,

When former wrongs came o'er my thought.

Yes, I am FREE—and may the Power,

That watcheth all below,

Upon my BENEFACTOR shower,

Such joys as good men know;

May blessings on his steps attend,

And peace upon his couch descend:

And should one drop of woe

Be ever mingled for his cup,

O would that I might drink it up.

CORNELIA.

THE LICENSE LAW.

The following resolution was adopted at the late meeting of the Methodist Conference in Kentucky:

“Resolved, by the Kentucky Annual Conference, That all the members of this body be respectfully requested and directed to use all proper means and efforts, at a period as early as practicable, to induce the people within their respective charges, and the several divisions of their labor, to address petitions and memorials to the Legislature of Kentucky, praying for the enactment of suitable laws for the suppression of the vice of intemperance within the Commonwealth of Kentucky, and especially to appeal to the Legislature for a change in the existing license law, as it regards the sale of ardent spirits; and that the secretaries have this resolution published in the Western Christian Advocate, and in the Commonwealth, at Frankfort; and that all other papers in the State friendly to the cause of temperance be requested to publish it.”

THOMAS N. RALSTON, Sec'y.

Lafayetteville, N. Y.—A very general reformation has extended in every direction, and in the judgment of charity more than one hundred sinners have been converted. The most prominent means which were used have been protracted meetings for worship. Fifty promising disciples have been baptised, and united with the church.—N. Y. Bapt. Reg.

MISCELLANY.

BLINDNESS OF MILTON.

BY CHARLES WILFE.

There lived a divine old man, whose everlasting remains we have all admired, whose memory is the pride of England and of nature. His youth was distinguished by a happier lot than perhaps genius has often enjoyed at the commencement of his career; he was enabled, by the liberality of Providence, to dedicate his soul to the cultivation of those classical accomplishments, in which almost his infancy delighted; he had attracted admiration at the period when it is most exquisitely felt; he stood forth the literary and political champion of republican England; and Europe acknowledged him the conqueror. But the storm arose, his fortune sank with the republic which he had defended; the name which future ages have consecrated was forgotten; and neglect was embittered by remembered celebrity. Age was advancing. Health was retreating. Nature hid her face from him forever; for never more did he turn again.

“Day, or the sweet approach of even or morn,
Or sight of verdant bloom, or summer's rose,
Or flocks or herds, or human face divine.”

What was the refuge of the deserted veteran from penury—neglect—from infancy—darkness? Not in a querulous and peevish despondency; not in an unmanly recantation of principles, erroneous, but unchanged; not in the tremendous renunciation of what Heaven has given, and Heaven alone should take away; but he turned from a distracted country and a voluptuous court; he turned from triumphant enemies and inefficient friends; he turned from a world, that to him was a universal blank, to the muse that sits among the cherubim, and she caught him into heaven! The clouds that obscured his vision upon earth, instantaneously vanished before the blaze of celestial effulgence, and his eyes opened at once upon all the glories and terrors of the Almighty, the seats of eternal beatitude and bottomless perdition. What thought to look upon the face of this earth was still denied? What was it to him, that one of the outcasts of creation was concealed from his view, when the Deity permitted the muse to unlock his mysteries, and disclose to the poet the recesses of the universe—when she bade his soul expand into its immensity, and enjoy as well its horrors as its magnificence? What was it to him, that he had “fallen upon evil days and evil tongue?” For the muse could transplant his spirit into the bowers of Eden, where the frown of fortune was disregarded, and the weight of incubent infirmity forgotten, in the smile that beamed on primeval innocence, and the text that was consecrated to man's first disobedience!

CONSOLATIONS OF PIETY.

How blessed and happy is your lot, my dear friend, beyond the common lot of the great part of mankind; that you know what it is to draw near to God in prayer, and are acquainted with a Throne of Grace. You have resources in the infinite love of a dear Redeemer which are withheld from millions; and the promises of God, which are yea and amen in Jesus, are sufficient to answer all your necessities, and to sweeten the bitter-cup of earthly sorrow. For he will ever put into your hand, May he now give you liberty to drink at these wells of salvation, till you are filled with consolation and peace in the midst of trouble! He has said “When thou passest through the fire I will be with thee, and when thou passest through the floods, they shall not overflow thee.” You have need of such a word as this, and he knows your need of it, and the time of necessity is the time when he will be sure to appear in behalf of those who trust in him. I bear you and yours upon my heart night and day, for I never expect to hear of distress which shall call upon me with a louder voice to pray for the sufferer. I know the Lord loves me for myself, vile and sinful as I am, and believe and am sure he will hear me for you also. He is the friend of the widow, and the father of the fatherless, even God in his holy habitation; in all our afflictions he is afflicted, and chastens us in mercy. Surely he will sanctify this dispensation to you, do you great and everlasting good by it, make the world appear like dust and vanity in your sight, as it truly is, and open to your view the glories of a better country, where there shall be no more death, neither sorrow nor pain, but God shall wipe away all tears from your eyes for ever. O that comfortable word! “I have chosen thee in the furnace of affliction;” so that our very sorrows are evidence of our calling, and he chastens us, because we are his children.—Cooper.

A TRUE CHRISTIAN.—A true Christian may be known from a heathen by his practice, and from a Jew by his faith. Instead of walking without God in the world, he feels that God is his King and Father. Instead of serving sin and Satan, he makes it his chief aim and wishes to serve Christ. Instead of taking pleasure in wickedness, he strives against temptation. If he happens to be hurried into sin, he is ashamed, and grieves over his misbehavior and becomes more careful for the future. Above all, no sin with him is a small sin. It is enough for him that God has forbidden it.—What God has forbidden, he dares not do. In all these points the true Christian may easily be known from the heathen.

Moreover, as he is distinguished from the heathen by his practice, so he is distinguished from the Jew by his faith. Instead of expecting to be saved by his works, he puts his trust in Christ alone. He knows that in Christ Jesus, neither baptism nor ceremony can avail any thing of itself, but a new creature is a task beyond his power, that he cannot make himself over again.—Therefore, he prays for the Spirit of God to create him anew after his heavenly Father's image, in righteousness and true holiness. Again, instead of being satisfied with himself, and thinking he can earn God's favor by leading a virtuous life, he knows that if he lived the best life that ever in mortal man lived, he should still be an unprofitable servant. He is conscious, too, how far his own life falls short of this test. Therefore, instead of being satisfied with himself, and thinking that he has done enough, he is anxious to grow better, and to push forward. And all this he does humbly and thankfully; thankfully because he feels how much he owes to Jesus, his Maker, and on

ly Savior; humbly, because he knows that, whatever progress he may make it is not by his own strength, but by the Spirit of God working in him.—Rev. A. W. Hare.

WHY QUARREL?

One of the most easy, the most common, most perfectly foolish things in the world, is to quarrel—no matter with whom—man, woman or child; or upon what pretext, provocation, or occasion whatsoever. There is no kind of necessity in it, and no species or degree of benefit to be gained by it, and yet, strange as the fact may be, theologians, politicians, lawyers, doctors, and princes quarrel; the church quarrels, and the state quarrels; nations, tribes, corporations, men, women, and children, dogs and cats, birds and beasts, quarrel about all manner of things and on all manner of occasions. If there is any thing in the world that will make a man feel bad, except pinching his finger in the crack of the door, it is unquestionably a quarrel. No man ever fails to think less of himself after than he did before one; it degrades him in his own eyes, and in the eyes of others; and, what is worse, blunts his sensibility to disgrace on the one hand and increases the power of passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better for ourselves, the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally just to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet with.

From the New York Observer.

HUMPHREY ON EDUCATION.

The best contrived school-houses and the best qualified teachers in the world, will not alone make good primary schools. There must be scholars.

My thoughts upon this head, will be found rather miscellaneous than consecutive, but will not I hope on that account be the less interesting to the friends of popular education. With regard to the extent of common school districts, and of the number of children in each school, no general rule can be given. The remotest families, ought not to be more than a mile and a half from the school-house—and a mile is quite far enough, especially in bad weather; but in some remote districts the population is too sparse, to make up even a small school, without going further. In the winter season it is an essential point to keep the paths open, for the convenience both of the teacher and the children.

A school of forty, is quite large enough for one teacher. I should never wish to have the number exceed thirty where my own children are educated, though I have sometimes had more than twice that number myself, and am fully aware, that some teachers can do better justice to twenty or thirty, than others can to five and twenty. A very small school, on the other hand, is not apt to be profitable. The children need more excitement than they are likely to feel, where there are not more than three or four in the class. Or perhaps the fault may be in the teacher—the stimulus not being sufficient to call his energies into vigorous action. But no district ought ever to crowd sixty or seventy scholars, of all ages and both sexes, into one school room. It is impossible for any teacher to take care of so many, and “divide to every one his portion in due season.” Nor is it at all necessary to impose such a burden. Let the school be divided. Call in the aid of a well qualified female teacher, according to the plan already suggested, and furnish her with a convenient room for the instruction of the younger classes.

It is the habit of some parents to keep their children at home a week, or two, after the school opens. The excuse commonly is, that they cannot get them ready, or that they want their help and cannot spare them. I know it is sometimes very difficult for parents in low circumstances, to fit up four or five children, with warm and decent winter clothing, in season. The cloth dresser is behind the time, the shoe-maker has too much other work on hand, or the tailor is otherwise engaged and cannot possibly come. It is true that large boys, especially, are often very much wanted at home, till the fall work is done. At the same time, I feel quite sure, that if fathers and mothers, who find themselves most pressed with these difficulties, could be made to see and feel the importance of having their children on the ground the very first day, they would exert themselves much more than some now do, to have them in readiness. Just let them look at the subject in its true light—How can a child be expected to commence his studies with all that interest which is so essential to rapid improvement, when the class has been going on for a number of days, perhaps weeks, before he came in?—Let the parent simply ask himself, What would be the effect upon my feelings, if in setting out upon a long journey, I were detained till my friends had got the start of a hundred miles? Every one knows with how much more pleasure and success we prosecute any undertaking, in connection with others, when we commence upon equal terms, than when we labor all the while under the discouragement of being behind.

Children, much more than adults, are creatures of sympathy—of intrinsic emulation. They love to start and go on together, and lose a great deal when they are kept out of school at the beginning of the term. Shall I be told, that I am not at all aware, how difficult it is for the poor to keep up with the revolutions of the season, and have their children in readiness, when the schools open? But I am quite aware of it. I happen to know all about it; and I know too what can be done where the parents of very limited means view the subject right, and are stimulated to corresponding efforts.

Another point of great importance is, to have every scholar in his seat, at the open-

ing of the school, both morning and afternoon. It is a common and just complaint, with teachers, in scattered districts, and I believe I may add in populous villages, also, that a considerable number of the children are late at school, especially in short and cold mornings. They come in, “arriving along,” as our grand mothers used to say, and half frozen, after the school is begun, to the great annoyance of the teacher, and the very serious interruption of all his arrangements for the day. It is five o'clock before he can get the classes filled up, and every thing quiet and settled for study and recitations. Thus an hour a day is nearly lost to the school, by the remissness of a few. This, in all ordinary cases, is inexcusable. No parent has a right, in this way, to abridge the privileges of his more punctual neighbors, to say nothing of the loss which his own children experience.

If it were impossible for all the school to be present, at nine o'clock in the morning, the case would be very different. “But what hinders?” Surely the nights are long enough, from November to March, for both parents and children to sleep, as much as health requires, without lying in bed till seven or eight o'clock. Many families, during this part of the year, make it a point to breakfast by candle light, and however remote they may be from the school house, their children are almost sure to be there in good season. All others might do the same with much advantage to health and domestic thrift, as well as to punctuality. With very rare exceptions, there is really no excuse for sending children late to school, in the shortest days of the year. There is not the least difficulty in having them on the way, well washed, and combed and fed, and as ruddy as the morning itself, before nine o'clock. What pleasure, to see the hardy little fellow, having time enough before them, turning out of the path, to wade the snow drifts and to hear their cheerful voices, ringing in the clear and frosty sunrise.

How gratifying to the teacher, when he arrives, to find the school-house like a holiday beehive, and to see a dozen hands gliding from the top of the play-grounds straight into the plain below.

Regular attendance from day to day through the season, is another thing quite essential to the improvement of the scholar, and the highest perfection of our common school system. Some children are kept out one third, or one quarter of the time, without their parents ever dreaming of the irreparable loss growing out of this irregularity. It is admitted, indeed, that the boy cannot be expected to learn quite so much as if he had no interruptions; but the great diminution of interest in the studies, which these interruptions occasion, is rarely taken into the account. How can any one, who is broken off his books, and is away from his class, two or three days in a week, keep up that attention and ardor, without which, rapid advances are never made, in any stage or branch of education? Where the circumstances of a family are such, that a child cannot possibly be spared more than half the winter, it is far more profitable to keep him at his studies regularly, while he does go, than to send him irregularly through the whole season.

In farming districts, it is quite common, I believe, for farmers to take out their older sons from the school, a month or perhaps more, before it closes. They want them in their barns and woodyards, so as to get every thing out of the way, before the warm season opens. I do not deny but that this cutting a lad short in his studies, may sometimes be necessary; but it is exceedingly to be regretted, and where he is making good proficiency, he ought to be continued, as long as he can possibly be spared. It is better to cultivate a little less land, than to hinder him from getting at least a thorough common education.

In connection with this part of the subject, it is natural enough to enquire, at what age those who are to enjoy no other advantages, should cease to attend the district school? This, I take it, must depend upon the opportunities which they have had, and the proficiency which they have made. There seems to be no reason why a lad of fourteen, who has enjoyed good advantages should not be well versed in reading, writing, arithmetic, keeping accounts, grammar and geography, at least. The laws of some of the states, however allow, and I think very wisely, a year or two more in the distribution of the public moneys. Under the best system, probably, which can be adopted in this country, some children will be defrauded of their common school birthright, during the best years for improvement, and in such cases they are certainly entitled to keep their places longer than if their early opportunities had been such as every child ought to enjoy.

A New Year's Gift.—It has long been a custom in this country, to make the opening of the New Year, an occasion for the interchange of tokens of kindly regard among friends. And though we do not doubt the benevolent intentions of our friends towards us, and though we may expose ourselves to the charge of violating the acknowledged rules of etiquette by soliciting favors of this kind, yet we are so anxious on the point, that we cannot forbear a suggestion or two.—We hope the result will show, that these suggestions were altogether gratuitous, and that our friends had already anticipated our wants, and adjusted the character of their benefactions accordingly. Let, however, any should mistake in this matter we will just say, that no one can do us a more acceptable service, or better show himself our friend, than by forwarding to our address, the names of as many responsible SUBSCRIBERS as can be procured in the vicinity where he resides.—A. & Baptist.

We shall be equally well pleased, if our friends will send us the same sort of “New Years” present.—Ed. R.

POLITICAL.

THE HARRISBURGH CONVENTION.

Henry Clay is dead! We do not mean that his body is dead, but his political life is extinct.

We are far from desiring the physical death of this man who, more than any other now living, has practised deception on the people of this nation. It is desirable that he should live to stand before an observing world a monument of the foolishness of that unprincipled ambition which makes a man assume principles which do not belong to him, and attitudes unreal as the principles he professes. At one time, he made “the Tariff” a hobby to ride into power. At that time he was its uncompromising advocate. But at length, this hobby began to grow feeble and threatened to fall beneath the weight of the rider. Then, without dismounting, he drew up another by the side, i.e. Slavery whose rein he had always kept in his hand, though held so loosely that some thought he had dropped it. Not so the fact, however; for slavery was always one of the real favorites, which in passing through his many chameleon exterior mutations, he never really abjured. Now he bestrides both these hobbies at once and on them has ridden out of the race-course, not far from the track of the “immortal spirit.”

His “immortal speech” against Abolition was only the reining up of his hobby in reserve, and throwing his leg over his back. The two “became unmanageable and bolted.” The Harrisburgh Convention beholding his predicament, concluded that it was wise in them, as proprietors in “the course,” to “leave him alone in his glory” and call up another man.

Brother Leavitt of the Emancipator makes some just remarks on this matter, and we shall copy his article entire, to show the true position of Presidential affairs on the Whig side.

“Well the agony is over, and HENRY CLAY is laid upon the shelf. And no man of ordinary intelligence can doubt or deny that it is the Anti-Slavery feeling of the North which has done it; in connection with his own ostentatious and infamous pro-slavery demonstrations in Congress. Praise to God for a great Anti-Slavery victory. A man of high talents, of great distinction of long political services, of boundless personal popularity, has been openly rejected by the Presidency of this republic, on account of his devotion to slavery. Set up a monument of progress there. Let the winds tell the tale. Let the slaveholders hear the news. Let foreign nations hear it—Let O'Connell hear it. Let the slaves hear it. A slaveholder is incapacitated for the Presidency of the United States. The rejection of Henry Clay by the Whig convention, taken in connection with all the circumstances, is one of the heaviest blows the monster slavery has received in this country.”

The Convention assembled on Wednesday, December 5th, having Delegates from twenty States—South Carolina, Georgia, Tennessee, and Arkansas, were unrepresented. James Barlow, of Virginia, slaveholder, was appointed president. The business of the Convention was referred to a committee of three from each State, chosen by the Delegation thereof, to meet and to compare views, and report to their respective delegations, who were to report to the Convention for consideration. The results of this ballot were then to be again considered by the committee and reported a second time to their delegations, as the ground of a second ballot; and if at this ballot any one should have a majority, it would be reported to the Convention. The committee made no report until Friday evening, when the demonstrations of impatience in the Convention became too great for further delay.

The committee reported the following as the result of the balloting for President:

Two hundred and fifty-four ballots were cast, of which Gen. WILFELD SCOTT had	16
Hon. HENRY CLAY	90
Gen. WM. H. HARRISON	148
	254

One hundred and forty-eight ballots being a majority of the whole number, Gen. WILLIAM H. HARRISON, of Ohio, was duly selected as the candidate for the Presidency.

Next morning, John Tyler, of Virginia, slaveholder, was nominated for Vice President.

At the first informal ballot the vote stood (by States) for Clay, 103, for Harrison, 91, for Scott, 57. The vote for Clay were Connecticut, Rhode Island, Delaware, Maryland, Virginia, North Carolina, Alabama, Mississippi, Kentucky, Missouri, Illinois. For Harrison, were Maine, New Hampshire, Massachusetts, Pennsylvania, Indiana, Ohio. For Scott, were Vermont, New York, New Jersey.—Michigan was divided. The New York American says—

The vote first given for Gen. Harrison never was reduced. After several ballots had occurred, Connecticut changed her vote from Mr. Clay to Gen. Scott; and Michigan—the third delegate having arrived—cast her vote in like manner, making Scott's vote 63, and reducing Mr. Clay's to 95. On the final and decisive vote, New York, Michigan and Vermont changed from Scott and Illinois from Clay—and voted for Harrison.

On looking at this table, these results strike us—

1st. That every vote cast for Gen. Scott was from States where the Whigs are in a majority, and each one of the 68 votes thus given to him, represent an equal number of sure electoral votes.

2d. That of the 95 votes for Mr. Clay, the far greater portion were from States where the Whigs have not, and are not likely to have the ascendancy—such as Missouri, Alabama, to say nothing of Virginia or Maryland.

3d. That of the 95 votes for Gen. Harrison, all but those from Massachusetts were from States now under the sway of the Administration—though it is not at all doubtful, that with him for a leader, very great changes will be wrought in most of them, especially in the Western States and in Pennsylvania.

The fact, nevertheless, remains proved that the vote for Scott represented the real strength and present ascendancy of the Whig party.

On the ballot for Vice President, it appeared that the whole number of Electoral votes represented was 321, (Virginia, from motives of delicacy, declining to vote;) and that of these votes every one had been cast for JOHN TYLER, of Virginia. The announcement was received with thunders of applause.

Whether the cause of Human Rights has gained any thing to Gen. Harrison, beyond the

fact that he is not a slaveholder, we cannot say. It has certainly gained by the rejection of Mr. Clay. Many abolitionists have formerly expressed the belief that the old General has repented of his efforts to extend slavery to Indiana, and his opposition to its extinction in the Missouri Territory; and that he is now not only “convinced of the great evil,” but willing to favor wise and laudable efforts for its general removal. But we shall wait to hear the sentiments of an authentic source before we believe all this. The unanimity of the Convention in nominating for the second office a more bigotted devotee of Colonization and slavery than even Henry Clay, shows that the “party,” is as anxious as ever to testify its unshaken allegiance to the Slave Power;—while the prompt determination of the slaveholding delegates to transfer their support from Clay to Harrison is presumptive evidence that they had satisfied themselves of him.”

From the New York Observer.

A CONGRESS OF NATIONS.

Messrs. Editors.—“The church is the pillar and ground of the truth.” All reform must begin with the church, and there is no hope of any good of a moral nature, which is not founded on the rock Christ Jesus, and on his visible church. But I do not think that the church should be allied to the state, or take any part whatever as a church, in the affairs of government; for the union would only destroy her purity, and the fruits of it would be a thousand abominations, as abundantly proved by both ecclesiastical and civil history. The church never sanctioned war, but always condemned it until after the union of church and state under Constantine, who mounted the imperial throne of Rome, in the year of our Lord 306. Christ left all the civil and most of the domestic relations of society as he found them, but He laid down principles, which when applied, would correct every evil custom.

But church members and other pious persons have duties which do not apply to the church, as a body. It is by her influence, diffused through them, that she is “the salt of the earth,” and “the light of the world.” It is their duty to attend to the welfare of their families, and of the city and country in which they live, and to the welfare of all mankind, of every clime, color, and creed. It is their duty to support civil government, and to do all they can, by all lawful means, to correct the abuse of “the powers that be;” and by the exercise of their elective franchise, and by the action of mind, and opinion upon opinion, in Christian love and charity and free from party spirit, to endeavor to reform society in general, and the government of society in particular. In this respect, as well as in many others, the American Peace Society differs from the New England Non-Resistance Society.

I do not expect that any person who has not had the love of God shed abroad in his heart, by the influence of the Holy Spirit, or who does not look on the subject by the light of eternity; and in view of the infinite value of the immortal soul, will heartily embrace the gospel principles of Peace, and be willing to take up his cross, and follow his Savior up to the very top of the hill of Calvary, and stand by Him there, and die to save his enemies from death, and utter as his last prayer, the words, “Father, forgive them, they know not what they do.” There are many pious men who have never examined the subject by the gospel, and therefore find it “a hard saying,” while on the other hand, a person may be so educated from infancy, as to profess such principles, without entering into the spirit of them.

But whatever may be the opinion of good men on the above mentioned points, all of them agree in considering war a soul-destroying evil, and that it is the duty of every nation to do all they can to avoid it, and that sin lies at the door of any people who engage in war without previously using every means of preventing it. Among the many means of avoiding war, of abating its evils, and of bringing it to a speedy close, that of a Congress of nations finds fewest objectors, (the Non-resistants do not absolutely oppose, but they discourage it,) and it is only necessary to make the will of the people known to our government, to have them adopt the measure of calling on the most enlightened nations of Christendom for such a congress or convention of ambassadors. The American Peace Society has had this object in view from its first formation, and recommend the following form of a petition to Congress, and request all who take an interest in the cause, to copy off this petition in duplicates, and get as many as they can to sign it; and to send one to the representative of his Congressional district, and another to a senator of his state.

PETITION
To the honorable Senate and House of representatives in Congress, assembled in Dec. 1839.

The undersigned, inhabitants of the State of ——— being convinced that the custom of war is not only unnecessary and unchristian, but that it is totally inadequate to the purpose of redressing national injuries, and that it generally increases instead of redressing them, and being fully persuaded that the time has come when a more cheap, expeditious, equitable, and Christian method may be obtained for the purpose of redressing national grievances, petition your honorable bodies to take such measures, as to you may seem best adapted to obtain the consent of the powers of Christendom, to the establishment of a great Convention, or Congress of Nations, for the purpose of settling the principles of international law, and of organizing a high Court of Nations, to adjudicate all cases of international difficulties which may be brought before it by the mutual consent of two or more nations.

This is the third year of petitioning Congress. The American Peace Society and the N. Y. Peace Society have sent long memorials, which measure is followed up this

year; and public attention is turning to the subject. The legislature of Massachusetts, after three or four years' discussion on the subject, almost unanimously resolved to recommend it to the attention of Congress and the executive of the U. S. Petitions are sent in to the British Parliament, and movements are being made on the continent of Europe. The A. P. S. have put to press the five prize dissertations on the subject of a Congress of Nations, selected from a large number, all good, but taking different views of the subject,—which when finished, may be had at the bookstore of Ezra Collier, Nassau street, New York. Owing to one inadvertence, the writers of a prize essay signed Hamilton, and another signed M., are still unknown. Information is solicited.

WM. LADD.

Minot, Me., Dec. 3d.

WHAT HAS THE CHURCH TO DO WITH SLAVERY?—Many good professors of religion appear to think, because Slavery is guarded and sanctioned by law, they have nothing to do with it, and are almost willing to disfranchise themselves in order to avoid any responsibility on the subject. But are they thus tame and passive in regard to other matters which are likewise the subject of legislative action? Or is Slavery so small an affair that they may be excused from inquiring after it? Let them but take a bird's-eye view of it, and see if it is a matter of small consequence. Slavery, by withholding the earnings of its victims, is continual robbery—by coercing unrequited labor, is oppression—by wresting the poor man's all away, is extortion and avarice refined—by trampling down the human mind, is open war against Jehovah—by withholding God's word, in a land of Bibles, is devilism that has no name—and, by annulling the marriage covenant, virtually abrogates the laws of the most high God, filling the land with overwhelming pollution; and is nothing less than the raking up of old Sodom from her putrescent sleep of 4000 years, and transplanting her in all her filthiness from the bottom of Asphathes lake, into the very bosom of Christian America.

Now, if the law does throw its sanctifying influence around such abominations, have Christian legislators, Christian citizens, Christian voters, Christian ministers and Christian churches nothing to do with it? Independent of its political bearings, the Church is bound to utter her testimony against it and exhibit its character as she would that of any other moral evil, and hold it up to the gaze of the world, as a sin of monstrous growth. It has been most truly said, "if the Churches destroy not slave ry, slavery will destroy them." Its present hiding-place is in the Churches, and until they are purged the sin cannot be reached, much less removed, by legislative enactment. What do those Christians expect who are saying, "it is a creature of the law and the law must do it away?" This means neither more nor less than, let the kingdom of Caesar reject it, and then we will condemn it; or until Caesar's kingdom is purified, we cannot lift a finger to aid in purging out this leaven of wickedness from the kingdom of Christ. What sophistry is this! The kingdom of Caesar must be the example, in moral reformations, of the kingdom of Christ!

The truth is, Slavery is sanctified in its Church relations, and the Church of Christ is the only body on earth that can effectually put the ban upon it.—*Watch-Tower.*

Impediments to Religious Instruction, among the Colored people.

It is necessary to dwell here on the laws of the slave States prohibiting the free people of color from learning the Bible, and in many instances, from assembling at discretion to worship their Creator. These laws, we are assured, are indispensable to the perpetuity of that "peculiar institution," which many masters in Israel are now teaching, enjoys the sanction of Him who "will have all men to be saved, and to come to the knowledge of the truth," and who has left to his disciples the injunction "search the scriptures." We turn to the free States, in which no institution requires, that the light of the glorious gospel of Christ should be prevented from shining on any portion of the population, and inquire how far prejudice here supplies the place of southern statutes.

The impediments to education already mentioned, necessarily render the acquisition of religious knowledge difficult, and in many instances impracticable. In the northern cities, the blacks have frequently churches of their own, but in the country they are few and, and too poor to build churches and maintain ministers. Of course they must remain destitute of public worship and religious instruction, unless they can enjoy these blessings in company with the whites. Now there is hardly a church in the United States, not exclusively appropriated to the blacks, in which one of their number owns a pew, or has a voice in the choice of a minister. There are, usually, indeed, a few seats in a remote part of the church, set apart for their use, and in which no white person is ever seen. It is surely not surprising, under all the circumstances of the case, that these seats are rarely crowded.

Colored ministers are occasionally ordained in the different denominations, but they are kept at a distance by their white brethren in the ministry, and are very rarely permitted to enter their pulpits; and still more rarely, to sit at their tables, although acknowledged to be ambassadors of Christ. The distinction of caste is not forgotten, even in the celebration of the Lord's Supper, and seldom are colored disciples permitted to eat and drink of the memorials of the Redeemer's passion till after every white communicant has been served.

Judge JAY.

The Bible as a School Book.—The late Bishop Ravenscroft said,—"I feel bound to record, that I owe much to the custom established in Scotland, of making the Scripture a school book, a custom, I am grieved to say, which is not only abandoned in the academies among us, but denounced as improper, if not injurious. Although I was unconscious, at the time, of any power or influence over my thoughts and actions thence derived, yet what mere memory retained of the living truths, proved of unspeakable advantage when I became awakened on the subject of religion, and I am constrained to believe that what was thus unconsciously sown in my heart, though smothered and choked as the leaven of youth, and abused and perverted by the negligence and

sinfulness of my riper years, was nevertheless a preparation of heaven's foresight and mercy to quicken me, a mighty help to my amazed and confounded soul when brought to a just view of my actual condition as a sinner, both by nature and by practice."

YOUTH'S CABINET.

EDITED BY N. SOUTHWICK.

Prospectus of Vol. III. Commencing Jan. 2, 1840.

This paper which was begun without a subscriber, has existed two years, in the midst of a host of competitors, securing many friends, and receiving the warm commendation of about one hundred editors, and many parents and teachers.

"You have no idea of the eagerness with which my little girl gets your paper," said a father a few days ago. "It would be a grand thing to introduce as a reading book in schools," said a distinguished laborer in the cause of education.

"It is just such a paper as we desire to have placed weekly in the hands of our children," says the Christian Herald. "We have never known a paper in which children take so deep an interest," says the Waldo (Maine) Gazette.

"We have seen no paper expressly devoted to the young, which combines with more felicitous amusement and sound principles," says the Bristol (R. I.) Phoenix.

Its objects is to do the greatest possible good to the hearts and minds of its young readers, in the most pleasing manner. To accomplish this object an increasing list of subscribers will enable the editor to devote an increasing amount of time and attention, while a number of able correspondents among the friends of the young at home, and missionaries abroad, will give it variety and interest.

Its engravings, which average two or three each week, are not intended merely to please the fancy, but to illustrate truth, convey instruction, and deepen good impressions.

While it is confidently presumed to the favorable notice of all who love the improvement of the young, it has special claims on those who desire the immediate extinction of all forms of oppression, and who believe the best security for our own liberties, is a sacred regard for the rights of others.

It is published weekly at No. 9 Spruce street, New York, and No. 25 Cornhill, Boston, at only \$1 per year in advance; 10 copies for \$8.20 copies for \$14; 30 copies for \$18.

All editors who wish to promote the great objects of the Cabinet, are requested to favor us by giving this one or more insertions.

Our exchange list having swelled so greatly to tax our time and means, we shall be constrained to confine it mostly to those who show us this kindness.

From the Connecticut Observer.

MORE TEMPERANCE FACTS.

Mr. Editor—A few months ago an effort was made to excite an interest among some of the citizens of Hartford upon the subject of temperance, &c. One man was called upon who said the object was a good one, but he thought he would not sign the paper. He has since gone to his final account. Another with whom conversation was had upon the same subject said he thought it did him good, that it was right to drink; and he could prove it from the Bible. He has since met a violent death, the effect of intemperance. Many others are going fast in the same way. It is the opinion of some competent to judge, that more than half of the young men in this city are in the habit of using intoxicating drinks. And, Sir, it does not always end with the drunkard himself. No! The iniquities of the fathers are visited upon the children, "in this thing," unto the third and fourth generation." I know a man, who when young is said to have been moral, intelligent and accomplished. He married a young lady of a bad and unhappy disposition. As their children grew up and needed the united counsel, restraints, &c. of their parents, the mother was always ready to interfere, and oppose the father. The oldest son soon showed by his profanity, intemperance and abuse of his father, the effect of family discord.—The father also became intemperate, which made him doubly wretched. The other children contracted similar habits. One day the father was met by a neighbor, to whom he said: I am a wretched man. My oldest son bears the impress of Cain. He is a fugitive and a vagabond in the earth. My second son is not much better. My wife is a torment to me, &c. That same day the wretched man cut his throat. His oldest son married a woman like himself, intemperate. They have both been repeatedly sent to the work house, intoxicated.—More wretched beings are seldom seen. Their oldest son, now a boy, is in the state prison for crime. So much for rum. C.

CHRISTIAN ZEAL.

What a contrast in the interest manifested by the Christian and politician in their respective causes. It is interesting, and sometimes indeed amusing to notice the constant and ardent attachment of the politician to the principles and interests of his party. How anxiously does he watch its progress; with what solicitude does he mark the various aspect and changes of the political horizon, with the influence which they may exert upon the prosperity of his party; and how eagerly does he look for intelligence of its success and increase. As the annual elections are held in various parts of the country, with what lively interest does he await the returns, in order to ascertain the gain or the loss which his party has experienced within the year, and with what an overflow of joy does he hail the tidings of a great gain, or an unexpected victory! His whole conduct shows that his heart is with his party, and hence his attachment is manifest in his daily walk and conversation.

But do the disciples of Christ exhibit any such warmth of attachment to the cause of their blessed Master? Do they look with the same eagerness for intelligence of the triumphs of the cross? Do they watch the "signs of the times" with the same solicitude, in relation to their bearing upon the prosperity of the Redeemer's kingdom? Do they look as anxiously for the returns from the annual meetings of the various associations and conventions of their brethren, to ascertain the gain or loss which may have taken place? And do the accounts of revivals, and large accessions to the churches, fill the hearts of Christians with the same lively emotions of joy and rejoicing?

ABSTRACT OF A LETTER TO THE PRESIDENT OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

London, 5th Nov. 1839.

DEAR BROTHER COLE.—Since my arrival in this city, I have met with uninterrupted kindness and attention from my brethren and former acquaintance. The prospect of complete success in the object of my mission is even greater than I anticipated.

The committee of the Baptist Mission have appointed a meeting this afternoon to receive the communication from the American and Foreign Bible Society; and from the private interviews I have had with individuals, I feel a persuasion that the important object of my mission will receive all due consideration. All hearts and events are in the hands of the Lord, and I do hope the Lord will incline their hearts to adopt those measures which will lay the foundation for their vigorous prosecution of the work of giving the unadulterated word of life to the nations of the earth. I am sensible that success in this, and in every other good work, depends on the blessing of the God of heaven. The master whom we serve, has said, for our encouragement, "Lo, I am with you always, even unto the end of the world." On Tuesday last, I took breakfast with the committee of the London Religious Tract Society. On that evening I dined with the Lord Mayor of this city, in the Mansion House, with a private party of thirty Independent and Baptist ministers. I was the only American present.

The Lord Mayor presented me to the notice of the company, as having recently arrived in my native land, after an absence of many years, and proposed my health. I made a short speech in reply, mentioning that Britain was still dear to me, being the land of my nativity, and of my fathers; and America was also dear to me as the land of my adoption and of my children—that there were no two countries on the earth, that possessed so many ties to bind them together. They were originally the same, spoke the same language, possessed the same faith. The commercial interests of the nations were inseparably united. The regular modes of communication, especially steam navigation, have brought the two countries nearer to each other, by rendering the intercourse more rapid and complete, and I rejoice that a spirit of kindness and good will was now cherished by both countries towards each other. I observed that Great Britain possessed large territories in the East, which enabled her to cherish and foster, by her protection, American as well as British missionaries, that the friends of Christ in both nations, seemed destined, by divine Providence, to spread the Gospel in all lands, until the whole earth should be filled with his glory. There were some excellent addresses made by several gentlemen on the occasion; after family worship, the company retired at an early hour.

I was somewhat interested and amused by an ancient custom observed at the Lord Mayor's table, entitled *The loving cup*.—This was a gold cup, of special value, presented to each of the guests in succession, and of which all partook. It reminded me of a custom among the North American Indians, called the *Pipe of Peace*; each individual takes a whiff of the pipe until it goes round the company. Both customs are no doubt very ancient and significant.

I am to preach for Mr. Campbell to-morrow, and for Dr. Cox in the evening. After the committee have taken into consideration what steps ought to be pursued to promote the Bible cause, I shall visit the churches as extensively as possible, and have no doubt the end in view, in my visit to England, will be obtained.

Very affectionately yours,
ARCHIBALD MACCLAY.

From the Cross and Journal.

A MACEDONIAN CRY.

Mr. Editor—I recently visited Springfield, Clark county, in this State. It is 43 miles west of Columbus, upon the National Road, with a population of 2700. For intelligence and enterprise, for healthful and beautiful locations, for religious and literary privileges, for extraordinary water power and fertility of soil in the surrounding country, we doubt whether this delightful village is surpassed by any in Ohio. I there found a small Baptist church, of about 20 members, without steady preaching, and destitute of a house of worship; but they appeared emphatically like a praying band, weeping between the porch and the altar. I spent three days with them, including one Sabbath, during which time we had a covenant meeting, several prayer meetings, gave the right hand of fellowship to five, administered the communion, and preached six sermons. It was a time of peculiar solemnity and deep interest to us all. We felt that God was present in all our meetings by the special operations of the Holy Spirit. The word preached seemed to have a deep effect. The day that I left, an inquiring meeting was appointed at two different times, by which means it was ascertained that at least eight or ten were particularly anxious to know what they should do to be saved.

Seldom have I found my attachments so much strengthened, and my sympathies so deeply enlisted in so short a time, for a company of believers, as for this little flock. As far as I could see they are a united, praying people. They can raise at least \$300 for the support of a Pastor, and the Convention will doubtless give from the "Village Fund" \$100 more. If we mistake not, it is the most important and desirable place now unoccupied by Baptist preaching in all the State of Ohio. They greatly need a Pastor. "They are as sheep without a shepherd."—Where is the man to be found to go and take them by the hand? Who will go?

The object of this notice is to throw this interrogation abroad upon the winds, hoping that it may reach the ear of some energetic, ardent pious and self-denying minister of Jesus Christ, who will cheerfully respond, "Lord, here am I, send me!"

Further intelligence may be obtained by addressing J. M. Gallagher, Springfield, Clark county, Ohio.

N. R. CRESSY.

Columbus, Dec. 6, 1839.

DO YOU PAY FOR A RELIGIOUS NEWSPAPER?

I was going to ask the question in another form: "Do you read a religious newspaper?" But then I reflected, that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors; and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation for it. I, for my part, would advise such persons to take a moral newspaper if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I do not know and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world; but why they should care to know how things go on in the church I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, missions, &c. &c. Here are persons who would starve editors, publishers, printers, and paper makers—the whole concern—into a premature grave!—who say send me your paper, implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practise the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety? So I concluded to head the article—

"Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription.—Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as taught by Moses, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go teach all nations;" he bears a part of the responsibility of the world's conversion, and yet so far from doing any thing himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear, then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three!—How can a professor of religion answer for this discrimination in favor of the world! how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately, and subscribe for some good religious paper; and to be certain of paying for it let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

The Late Rev. Dr. Nevins, Baltimore.

A Rebuke.—A few evenings since, Mr. Knapp, the popular Baptist preacher, was inveighing against the vice of gaming, at one of his lectures, and his remarks seemed to touch at least one guilty mind, for an individual was seen to arise and approach the altar with remarks contradictory of the observations of the preacher. The reverend gentleman mildly replied, "keep calm, keep calm. If you had kept silent no one would have known you to be a black leg." The abashed intruder turned on his heel, and sneaked from the church.—*Balt. Sun.*

WINTER has at length set in, in earnest. A tremendous snow storm commenced on Saturday night, continuing all day Sunday, accompanied with a high wind, and although but little snow fell after Sunday evening, the weather was not clear until Monday night. We know not the average depth of the snow, as it is much drifted, but the roads in every direction were utterly impassable for a day or two, and no mails were received in this city until Tuesday night.—None arrived from the north and east until Wednesday night. The storm must have been very extensive, although at New York and southward it was principally rain. The weather has since been very cold.

Hart. Pap.

Hafeld church N. Y. has enjoyed a refreshing season from the Lord. Meetings were commenced in August, and continued fourteen evenings, with interest, and the members of the church were in the work. Twenty-eight expressed a hope in the Redeemer, while those that were backslidden were reclaimed.—Twelve have united with this church by baptism, and others expect soon to follow them.

Bap. Reg.

BAPTIST CHURCHES, RICHMOND, VA.—Seven persons were added to the First Baptist church in this city, by baptism, on Lord's day last. Three candidates were received for baptism, on Monday, and there are others in the congregation, under conviction. Over twenty have been received for baptism, in the Second Baptist church—others will be received during the present week, and many are still anxiously enquiring what they shall do to be saved.

Meetings will be held in the First Baptist church, every evening during the present week.—*Religious Herald.*

We are happy to learn there has been for many weeks a very pleasing revival of religion in West Cambridge, in connection with the labors of Dr. T. C. Tingley. The attention to the all important concerns of the soul, is still on the increase.

Rev. Horace Seaver, Pastor of the Baptist Church and Congregation at Bloomfield, has accepted the appointment of the Board of the American and Foreign Bible Society, to act as a Traveling Agent, and will immediately enter on the duties of his appointment.

CHEERING.—Within the last three months, between two and three thousand persons have been, upon a profession of faith in Christ, added to Baptist churches in the United States. These additions have been chiefly in the Southern and Western States.

The Baptist Record states that fourteen persons were baptized in the baptistry of the 10th Baptist church, Philadelphia, on the 8th inst. and were received to the communion of the church the same afternoon.

ORDINATION.—By an Ecclesiastical Council, convened at the request of the First Baptist Church in Newton, on the 8th inst. Horatio B. Hackett, Professor of Biblical Literature and Interpretation, in the Newton Theological Institution, was ordained a minister of the gospel.

OUTRAGE—CHURCH BURNED.—The Congregational meeting-house in Wolcott, New Haven county, was destroyed by fire on the morning of the 11th inst. An anti-slavery meeting had been appointed to be held in the house on that day, and it is supposed that some person or persons had entered it the previous evening and charged one of the stoves with powder, which was fired off about 11 o'clock, and about 3 in the morning the house was discovered to be on fire, and was entirely consumed. We understand that it was an old building, and comparatively not of very great value; but the outrage was none the less high-handed on that account, and we sincerely hope that the perpetrators will be discovered and brought to condign punishment.—*Ch. Secretary.*

HORRIBLE!—The New Orleans Bulletin states on the authority of the Mississippi Southern Star, that Cook and Carter who were confined in the jail of Scott county for murder; have been taken by force from prison, by some of the citizens of that county, and hanged! They once made their escape from that jail and were retaken. They were brought to Rankin county for trial, but were remanded for want of testimony. Finding that a criminal conviction could not be brought about, the people took the law into their own hands.

Antiquity of Silk culture in Connecticut.—In the old file of the Gazette for 1708, we find the following, probably first account of American silk. We are informed that Mr. William Hanks, of Mansfield in this colony, is now cultivating a large Vineyard; and as the vines at present look very promising, he hopes to be able in two or three years to furnish the public with vines unadulterated with duties. He has also the last year raised silk enough to make three women's gowns. A gentleman in Windham is also cultivating a Vineyard. Sunday gentlemen in Windham have large nurseries and other orchards of Mulberry Trees, which have been cultivated to bring on a silk manufactory. "This said one silk house is already erected in Lebanon."

Advertisements.—Mulberry trees to the number of 3400, to be sold at a reasonable rate by William Hanks, of Mansfield, Windfield county; the greater part of said trees are three years old, and a great number of them are in bud in diameter at the ground, and there are all sizes under an inch. The best time to set them is at the new moon in April. They will be sold cheap for the speedy promoting the culture of silk.—*New London Gazette.*

Carrots.—Dr. James, an eminent physician, says, that the carrot is one of the most considerable of the culinary roots—that it strengthens and nourishes the body, and is very beneficial for consumptive persons. Carrots are generally served at the table with boiled meats; they make an excellent soup, and form an agreeable pudding. They are, also, an excellent agricultural root for feeding cattle, and are frequently cultivated for deer, which thrive amazingly on them.—*English pap.*

HARTFORD AND N. HAVEN RAILROAD.—This road is now open, and the cars are running through from this city to New Haven. The two cities are thus brought within two hours' ride of each other, this being about the time occupied in running the whole distance. Notwithstanding the immense body of snow which fell between Sunday and Monday last, the locomotives cleared the track, and came up on Tuesday morning.

Hart. pap.

Curiosity.—This is a useful spring of knowledge; therefore, it should be engaged in children, and frequently awakened by familiar methods of talking with them. It should also be indulged in youth, but not without a prudent moderation. In those who have too much, it should be limited by a wise and gentle restraint or delay, lest by wandering after every thing, they learn nothing to perfection. In those who have too little curiosity, it should be excited, lest they grow stupid, and never attain a treasure of ideas, or an aptitude of understanding.—*N. Y. Sun.*

There appears to be a very decided majority in the House of Representatives of Tennessee opposed to the present law of that State against the licensing of tippling-houses.

Texas. We are glad to hear the Baptist Home Mission Society have at last appointed a Missionary to Texas.

The Members of the Westborough Anti-Slavery Society, on the evenings of the 4th and 12th of December, with great unanimity, passed the following

RESOLUTIONS.

1. That Abolitionists declare Slavery to be, in the language of slave law, a relation by which one man holds another as an article of merchandise, and involves the slave in perpetual and hereditary bondage.

2. That by Immediate Emancipation they mean that the claims of the slave to freedom ought to be immediately and universally acknowledged, and that all laws which tolerate Slavery ought to be immediately abolished.

3. That they desire not to remove the slaves from the restraints of law, but to give them the protection of laws just and equal—that they may be induced to obedience as much by the hope of protection as by the fear of punishment.

4. That the fundamental doctrines of the Abolitionists are, That Slavery is, under all circumstances, a sin—a national and social evil of immense magnitude; that Immediate Emancipation is the right of the slave and the duty of the master; and that every person is under solemn obligation to exert his whole influence to secure the blessings of liberty to all mankind.

5. That these doctrines are founded in immutable justice—are consonant with enlightened reason—are clearly enforced by Christianity—and whenever made known to the human mind cannot be innocently discarded.

6. That in the light of these principles we are constrained to urge the Christian community especially to examine the nature and extent of Slavery, and candidly and patiently to inquire how they may aid in its overthrow.

7. That the corrupt fabric of Slavery in this country, were it to fall to the full weight long ago have crumbled into ruins, had our men of influence at the North—statesmen, ministers of the gospel, presidents of colleges, and other high dignitaries—boldly advocated the cause of the slave.

8. That in our opinion the legislatures and ecclesiastical bodies of the free States, may do much for the abolition of Slavery by declaring their opposition to it in all its forms, and by remonstrating kindly and faithfully with those who support it.

9. That we rely upon Divine aid for the success of our cause, knowing that God hath made of one blood all nations of men, and is no respecter of persons.

10. That as the periodical press has a public influence upon the public mind, those publications which faithfully advocate the cause of freedom are entitled to a liberal patronage.

11. That in uniting ourselves together as an Anti-Slavery Society we have no other object in view than to do what we can for the extinction of Slavery in our common country and throughout the world, and that we will countenance no other measures than such as are sanctioned by the constitution of the land, and by the spirit of kindness and love.

12. That although we deprecate a dissolution of this Union, and we will do all in our power consistently with our consciences to maintain it; yet if that Union can be maintained only by the continuance of Slavery—if the "star spangled banner" may continue to float only so long as the groans of oppression are heard—if to preserve the existence of this Union, the laws of reason and humanity, of nature and of God, are to be daily violated by us in person of the degraded, wretched slave—then cease we at once, we do say, LET SLAVERY CEASE."

13. That from the very nature of Slavery there is more reason to fear a dissolution of this Union from its unopposed continuance than from its immediate abolition.

14. That the condition of nearly three millions of our countrymen calls loudly upon us, as citizens of a republican government, to use our political rights and privileges as to secure to them the blessings of equal rights and equal laws.

15. That Abolitionists ought, if possible, to secure the nomination and election of such men to the State Legislatures and the National Congress as will dare to act on the principle that "all men are free and equal."

16. That we deem it inexpedient for Abolitionists to form a distinct political organization until they have more fully secured the claims of the slave in the parties to which they respectively belong.

17. That those colleges and schools, rail roads, steam boats, and stages, in which no distinction is made on account of color, are entitled to the thanks of every abolitionist and the liberal patronage of a free people.

18. That all legislation founded on the color of the skin, is not only arbitrary and anti-republican, but supremely ridiculous, and ought to be repealed.

19. That we view with pity him whose narrow soul, incapable of one generous emotion, sees difference enough in the skins of his fellow men to justify himself in the belief that the negro is lost off in a state of Slavery.

20. That the recent cases of kidnapping in our vicinity, conclusively prove that we have something to do with Slavery, and that ceaseless vigilance is the only price of liberty.

21. That African Colonization is altogether an inadequate remedy for slavery; that it fosters the prejudice of caste, does little for the expression of the slave traffic, if it does not furnish facilities for it, and promises nothing for the civilization of the native tribes of Africa.

22. That we cannot recognize the right of the slaveholder to recompense for liberating his slave, but we do recognize the right of the slave to a full recompense for his labor.

23. That we earnestly entreat the LADIES of Westborough to consider the condition of their sisters in bondage—their numerous privations and hardships—their exposure to temptations and violence—their ignorance and degradation;—we ask for them, Ladies, your sympathy, your prayers, and your hearty co-operation in every labor of love on their behalf.

24. That in asserting the right of the slave to freedom, and in our action, as a society, for this noble end, we consider ourselves as standing on the broad platform of philanthropy, where man meets his fellow man, free from the trammels of sect or party, nor do we heed the excuse of some for not being with us that there are individuals engaged in this enterprise who entertain, in their opinion, erroneous sentiments on religious and other subjects.

25. That we feel ourselves enlisted in a cause in which the hope of success can never fail to urge us on to continued efforts; and that having buckled on the armor of freedom we will not give up nor retire from the contest till VICTORY CROWN OUR BANNERS.

OTIS BRIGHAM, President.

M. M. FISHER, Secretary.

Intemperance.—Judge Edwards of New York in pronouncing sentence lately on a person convicted of the murder of his wife, stated that in the last nine years eleven men had been arraigned before him for the murder of their wives—ten of whom were drunkards.

The Emperor of Russia has presented the University of the city of New York with a splendid work on the various forms and treatment of hernia. It is in royal folio: the letter-press in parallel columns of Latin and Russian with illustrations on copper-plate.

BAPTISMS.—32 converts were baptized at a protracted meeting held with edifying church. Decatur county, Ia., a few weeks since. Nine persons have recently been added by baptism to the Washington church, Ripley county, Ia.

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What a man can do.—The number and variety of Dr. Manning's (first President of Brown University) cares, may be inferred from the following amusing extract from a recent letter, written by Dr. Waterhouse to a gentleman in Providence; "I shall never forget what Dr. Manning, in great good humor, told me were among his trying 'experiences.' He told me that his salary was only eighty pounds per annum, and that, for this pittance, he performed all the duties of president of the college; heard two classes recite every day; listened to complaints, foreign and domestic, from undergraduates and their parents of both sexes, and answered them, now and then by letter; waited, generally, on all transient visitors into college, &c., &c.—Nor was this all. I made" said Dr. Manning, "my own garden, and took care of it; repaired my dilapidated walls; went nearly every day to market, preached twice a week, and some times oftener, attended by solicitation, the funeral of every baby that died in Providence; visited the sick of my own society, and not unfrequently, the sick of other societies; made numerous parochial visits, the poorest exacting the longest, and in case of any seeming neglect, finding fault the most." Amid all these perplexing cases, which allowed him but scanty time for premeditating his sermons, we have the testimony of Dr. Waterhouse for adding that "the honorable and worthy man never complained."

Consul Trust.—N. P. Trist, U. S. Consul at Havana, against whom numerous heavy charges have been made of misconduct, in connection with the slave trade, &c., has been recalled, and we learn that Mr. Clapp, a brother-in-law to Levi Woodbury, has been appointed in his place.

THE MISSIONARY CAUSE.—We present the following from Zion's Herald, showing the great increase of liberality among our Methodist brethren in the cause of missions. In four years their contributions have more than quadrupled. Their receipts last year were \$135,000.

The Missionary Cause in the Methodist Episcopal Church.—Never have we witnessed a more delightful spectacle than this church has exhibited, within three or four years past, in the progress it has made in the missionary cause. Since the year 1835 our receipts have swollen from \$33,000 per year, to \$135,000, which is the sum contributed last year, and which we hope and believe will be considerably augmented the present year.

Something more must be done for our foreign mission interest than we yet have done, or we shall be plunged into serious embarrassment. Last spring we came out with a large balance against our treasury, and the account of receipts given by the treasurer in the Missionary Magazine had not met the current expenses, independent of the debt still to be liquidated. Our monthly expenditures cannot be safely put at less than \$10,000, and the receipts for the last month do not greatly exceed \$5,000. How does the prospect ahead look with such announcements? Certainly, not cheering.

If our Methodist friends have raised \$135,000 the past year, possessed of their zeal and liberality we can go beyond it. We number not far from them in communicants, in nominal population materially above them, and in pecuniary means we are probably superior. Shall we not then endeavor to emulate so good an example, and bring up our missionary contributions the present year at least to \$120,000?—N. Y. Bapt. Reg.

WHO ARE THE TRUE CHRISTIANS? The Thanksgiving discourse which I heard, had for its subject—the present state and prospects of Christianity in the world a cause for thanksgiving to God. The speaker, among other things, dwelt at some length on the results and legitimate fruits of Christianity. He instanced, more particularly, Temperance, Anti-Slavery, and Moral Reform, so called—especially the latter two.

Now an idea which struck me very forcibly was this:—If these reformations are the legitimate fruits of true Christianity, who are they who have manifested the spirit of true Christianity—those who have performed the work that has produced these reformations, or those who have opposed the work?—they who have borne the fruit—or they who have labored to blast it? In other words, who are the true Christians—those who have performed this christian work or they who have opposed it? Vi. Tit graph.

REVIVAL IN BALTIMORE.—We were pleased to learn from brother Knapp, who passed through our city on Tuesday, that the glorious revival commenced by God in the Baptist church in Sharp street under the care of S. P. Hill is still progressing; and not only with that church is the work in progress, but with other churches in Baltimore. Protracted meetings are being held in a Presbyterian and an Episcopal church. In fact the whole city is excited for or against the work of God. Many merchants of high standing in the city have been the subject of converting grace, and the power of God has entered into some of the high places and brought down some of the proud hearts in that city. Brother Knapp labored there about six weeks, and about 175 have been received into the first church, and about 35 into the Colver street church. One merchant gave brother Knapp a thousand dollars to be divided between the Home and Foreign Missions, declaring that he intended now to lay up treasure in heaven. We rejoice in this work inasmuch as the languishing cause of piety in Baltimore has been revived and invigorated, and churches which only breathed a hectic life and were scarcely known to our denomination are again in force, and are marshaled with the hosts of the redeemed in efforts for God and for immortal souls.—Am. Bapt.

BANK NOTE TABLE.
The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.
The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:
MASSACHUSETTS.
Fulton Bank, } Boston.
Middling Interest Bank,
Commonwealth Bank,
Franklin Bank,
Lafayette Bank,
Nahant Bank, at Lynn.
Chelsea Bank, at Chelsea.
Middlesex Bank at Cambridge.
Roxbury Bank, at Roxbury.
Farmers' and Mechanics' Bank, at S. Adams.
MAINE.
City Bank, of Portland.
Frankfort Bank, at Frankfort.
Agricultural Bank, at Brewer.
Oxford Bank, at Fryeburg.
Damariscott Bank, at Newcastle.
Georgia Lumber Company, Portland.
Bangor Commercial Bank, at Bangor.
Calais Bank, at Calais.
Bank of Old Town.
Shill Water Canal Bank, at Orono.
Bank Westbrook, at Westbrook.
Washington County Bank, at Calais.
Madamak Bank, at Waldoboro'.
Mercantile